DOCUMENT RESUME

ED 443 356 HE 033 114

AUTHOR Inoue, Yukiko; Johnson, Kirk
TITLE Diversity and Multiculturalism in Higher Education.
PUB DATE 2000-00-00
NOTE 23p.; Paper presented at the Annual National Association for Asian and Pacific American Education Conference (22nd, Kailua-Kona, Hawaii, April 11-15, 2000).
PUB TYPE Reports - Research (143) -- Speeches/Meeting Papers (150)
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Cultural Differences; Cultural Interrelationships; *Cultural Pluralism; Culture Contact; *Diversity (Faculty); Diversity (Institutional); *Diversity (Student); Higher Education; Institutional Environment; Minority Groups; *Multicultural Education; School Demography; Sex Differences; Sociocultural Patterns; *Teacher Attitudes; Teacher Characteristics; Teacher Surveys
IDENTIFIERS University of Guam

ABSTRACT

This paper explored the attitudes of college faculty toward diversity and multiculturalism at the University of Guam, which is characterized by the Department of Education as a minority institution; the faculty, on the other hand, is less diverse (60 percent Caucasian). The research explored the dynamic between the ethnic composition of the student body and the faculty, seeking to determine whether significant differences existed between female and male faculty members; whether there were differences among faculty members of different ethnic backgrounds; and if there was an interaction between gender and ethnicity. A questionnaire mailed to all 205 full-time faculty at the University of Guam (response rate approximately 51 percent) found that females were more cooperative in responding than males. Female faculty were also more interested in issues of diversity and in integrating multicultural perspectives into their teaching than their male cohorts. It was found that minority faculty tended to associate and collaborate in teaching and research with other minority faculty; Caucasian faculty were less inclined to associate or collaborate with other Caucasians and more open to developing relationships with non-Caucasian faculty. The study also noted that amount of teaching experience was negatively correlated with attitudes toward diversity and multiculturalism. (Contains 23 references.) (RH)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 443 356

Diversity and Multiculturalism in Higher Education

Yukiko Inoue, Ph.D.
Assistant Professor of Educational Research
College of Education, University of Guam
UOG Station, Mangilao, Guam 96923
Phone: 1-671-735-2447 Fax: 1-671-734-3651
E-mail: yinoue@uog.edu

Kirk Johnson, Ph.D.
Assistant Professor of Sociology
College of Arts and Sciences, University of Guam
UOG Station, Mangilao, Guam 96923
Phone: 1-671- 735-2857 Fax: 1-671-734-5255
E-mail: kjohnson@uog.edu

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY
Y. Inoue
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

Paper presented at the 22nd Annual National Association for Asian and pacific American Education Conference on Reaching Across Cultures in the New Millennium, Kailua-Kona, Hawaii, April 11-15, 2000.

BEST COPY AVAILABLE

HE 033 014

Diversity and Multiculturalism in Higher Education

Yukiko Inoue and Kirk Johnson

Abstract: This research explored the attitudes toward diversity and multiculturalism among faculty at a minority university in the Pacific. 104 full time faculty participated in the study. Findings indicate that respondents feel that it is important to eradicate prejudice in professional life, to eradicate prejudice in personal life, and to provide an environment for the free and open expression of ideas and beliefs. Findings also indicate that female faculty are more interested in issues of diversity and are more interested than their male cohorts in integrating multicultural perspectives into their teaching. Minority faculty tend to associate and collaborate in teaching and research with other minority faculty. And finally, experience in the classroom negatively corresponded to attitudes toward diversity andmulticulturalism.

INTRODUCTION

Education is often linked to a decrease in prejudice and discrimination. It is generally believed that as educational levels increase there is a corresponding decrease in the levels of prejudice and negative attitudes that are manifested in discriminatory policies and practices. In 1994, Francis Lawrence, president of Rutgers University in New Jersey, made certain comments[1] that exemplify the lack of understanding and commitment to diversity issues often harbored by so many faculty members as well as administrators in higher education in the United States. Academia and social science in particular have refused to accept this possibility and continue to use "education" in research as the independent variable without explanation (Schaefer, 1996). In addition, many research projects have as their starting point preconceived notions and assumptions about the role of education in effecting social change. Unknowingly, education takes on an importance even prior to the onset of research by placing it at the center of the equation. The presumption is that education is central, which produces findings that support that presupposition.

As societies become increasingly more diverse and pluralistic, research continues to address the growing awareness of a need for educational and pedagogic methods in schools and universities that meet the needs of its diverse student body. Professors are increasingly evaluated on their efforts to incorporate multicultural and pluralistic pedagogies in their classrooms. Educators are urged to,

> "develop instructional strategies that recognize the differing learning styles and talents of culturally diverse student populations. [These same educators] struggle to make sense of the myriad of backgrounds, languages, belief systems, and social agendas that students bring to

> the classroom. Cultural pluralism places increasing demands on the resources and skills of classroom teachers" (Schmitz & Turk-Smith, 1997, p.1).

Today societies are more diverse than ever before. Societies have continually evolved toward higher and higher degrees of diversity. In most societies today, one finds people from varied ethnic, language, religious, educational, and socioeconomic backgrounds. In one city, island, or region alone, one witnesses a diversity of humanity on a scale never imagined before.

The United States is one of the most diverse nations in the world today. Over the past two hundred years, people from all corners of the globe have come to the U.S. to work and to live. Great advances in civil rights and equal opportunities legislation have been achieved. Some of the most acknowledged advancements have been in the educational system. Whether it is desegregation of schools, Title IX of Education Amendments Act, or affirmative action, allowing people from diverse ethnic backgrounds access to higher education, the advance has helped create an environment and a society today is that in many ways and for many people better than it was 30 years ago. But what is the state of attitudes that is often so deeply entrenched? It is one thing to change a law and policy and another to change a heart. Is it sufficient to strive for tolerance, or should an aim at greater heights of acceptance and true understanding be set? In his book titled *Tolerance and Education: Learning to Live with Diversity and Difference*, Vogt (1997) states that "Tolerance is an intentional self-restraint in the face of something one dislikes, objects to, finds threatening, or otherwise has a negative attitude toward--usually in order to maintain a social or political group or to promote harmony in a group" (p. 3). Within this definition, to tolerate something is to have a "negative attitude toward it, to be able to act against it, but to refrain from doing so" (Vogt, 1997, p. 3). The germ of the concept of tolerance is in fact adversarial. Although Vogt argues from a practical standpoint that tolerance should be the first step in the journey toward peace, people generally understand the issues surrounding diversity very differently.

The study reported in this paper is founded on the position that diversity must be embraced and celebrated. This is especially true in education where the relationship between teacher and student is inherently unequal, with the former having considerably more power over the latter. This study thus attempts to understand the dynamics of diversity within a university environment; in particular, it explores the attitudes of faculty toward diversity and multiculturalism.[2]

Diversity and Multiculturalism in Higher Education

According to McNergney and Herbert (1998), the concept of diversity is complex because it is defined in terms of behavioral traits and physical characteristics. American universities have greatly changed over the past three decades, especially in relation to an understanding of diversity. With the entrance of women in higher education in large numbers in the 70s, and the open recruitment of older students in the late 70s and 80s, and through the active enticement of new racial and ethnic student populations in the 80s and 90s, higher education defined diversity primarily in terms of adding under-represented groups to what already existed (Musil, 1996). Although African Americans (as the largest ethnic/racial minority in the U.S.) are identified as the predominant diverse student group (Marshall, 1996), students from all different ethnic, cultural, linguistic, and economic backgrounds have entered American universities *en masse*. It would seem only logical then that university faculty would have the knowledge of and the appreciation for multicultural pedagogic concepts and strategies. The variable that arguably most influences student learning outcome is the attitudes of faculty members and their approaches to the individual students and the subject material being taught. Thus teachers have an immense effect on the students' lives (Butt & Pahnos, 1995) and "education not only gives students new information, it can change how they think, alter their personalities, and provide them with new social experiences" (Vogt, 1997, p. 246).

Over the past three decades, the academy's understanding of diversity has matured. Yet diversity is still a controversial issue because, as noted by Musil (1996), there are people in higher education who view diversity as a problem and use it to explain a decline in standards. To others, diversity is a given, an opportunity, and a source of enrichment. Perhaps, "One of the richest vehicles for enhancing students learning in the classroom is the diversity of students themselves" (Lynn, 1998, p.123). Diversity makes higher education better than it is, expands the notion of learning, improves pedagogy, widens the scope of curriculum, and adds to the resources in human capital in terms of both the students and the people employed by colleges and universities (Musil, 1996). Most literature focusing on diversity and multiculturalism in education pays primary attention to the issues of curriculum and pedagogy (Price & Valli, 1998) and both curriculum and pedagogy are probably the most prominent areas of reform in the multicultural education discourse (Fox & Gay, 1995). The concern for preparing teachers for diversity in the classroom has not emerged as a result

of the current interest in education reform.

Most teacher education programs, for instance, acknowledge in principle the importance of a pluralistic approach in classroom preparation. In practice, however, most are characterized by a monocultural approach; for the most part, teacher candidates come to teacher education with limited direct interracial and intercultural experiences (Melnick & Zeichner, 1998) and "the nature of multiculturalism in teacher education continues to be problematic" (Fox & Gay, 1995, p. 64). Barry and Lecher (1995) found that most teacher candidates were aware of many issues related to multicultural education but were undecided as to just how well their preparation developed their abilities to teach students from diverse backgrounds. Young and Buchanan (1996) found that teacher candidates expressed support for a version of multicultural education that called for an inclusive curriculum and an inclusive teaching force, and that applies to all schools.

Teaching in a multicultural society is not an easy task. Diversity entails different styles of communications, world views, and means of interaction. Most educators today are "unaware of the formidable educational challenges presented by the changing linguistic and ethnic composition of the nation's public school population" (Wilhelm, Cowart, Hume, & Rademacher, p. 48). The experience and perspective of educators greatly influence their teaching styles and their behaviors in the classroom. The teacher is the one who can create a learning environment, which provides equity and embraces the diversity of the world in which people live (Butt & Pahnos, 1995). The attitudes of school teachers and university professors toward diversity are then critical to not only the academic success of the student but also to the student's overall educational experience.

Selecting Guam as a Site for Research

Like many other regions of the world, Guam (an unincorporated territory of the United States since 1898) has progressively become more diverse over the past century. Guam lies about 1,550 miles south of Japan and more than 3,700 miles southwest of Hawaii. 133,152 people reside on Guam (National Data Book, 1998) and the population density is greater than any state in the U.S. (Souder-Jaffery & Underwood, 1987). Guam is an island society comprised of diverse ethnic elements which draws its strength from Asian, American, and European sources. In other words, Guam, as noted by Nomura (1996), is a frontier border between Asia and America where the peoples, politics, and economics of these countries have met and have mixed and where global

immigrations have met domestic migrations. Like the social environment of Guam, the culture of the Chamoru people represents a unique blend of the multicultural influence, both indigenous and foreign (Twaddle, Roberto, & Quintanilla, 1998). Although the Chamoru people still constitute the largest group and still control the political structure of the government of Guam, as Table 1 illustrates, the ethnic composition of Guam has undergone a dramatic transformation since the early 1900s. In 1920, Guam was truly the island of the Chamorus with only 8% of the population comprising an ethnic group other than Chamoru. This progressively changed and by 1990 only 37.5% of the population on Guam was Chamoru. It is estimated that Filipinos will become the dominant ethnic group on Guam in 10 years if present trends continue. Other ethnic minorities (such as Asian, Micronesian, and European) have also progressively increased. Guam is truly a multicultural society in the diversity of its culture, language, history, ethnicity, and religion.

Table 1 About Here

The University of Guam (hereinafter referred to as UOG), which is a fully accredited U.S. university established in 1952, is not only the major institution of higher education in the western Pacific but also the only four-year post-secondary institution in Micronesia. UOG is a regional learning center, and students exchange their ideas in its culturally rich environment. UOG's students come from the U.S. mainland, the various islands of Micronesia and the Pacific, the Philippines, Australia, Korea, Japan, China, Taiwan, Hong Kong, and Malaysia. Most faculty at UOG recognize this diversity and the reality of cultural pluralism in the classroom.

Purpose of the Study

The primary purpose of this study was to examine the attitudes among university faculty members toward diversity and multiculturalism. Of particular interest were the attitudes of the faculty toward ethnic and cultural diversity in the pedagogic methodology and atmosphere in the classroom. The more general question centered on such concepts as ethnicity, multiculturalism, pluralism, and ethnic relations on Guam. The secondary purpose was exploratory in nature, with the aim of determining the relationship between pluralism and demographic variables. Accordingly, the principal research questions were as follows: (1) Do significant differences exist between female and male faculty members in the perception of pluralism? (2) Are significant differences observed

among faculty members with different ethnic backgrounds (American, Asian, and Chamoru) in the perception of pluralism? In particular, (3) is there an interaction between gender and ethnicity in the perception of pluralism? The third purpose was to determine the association of the perceived value of pluralism with all the demographic variables. The focus of the study was thus on formulating a statistical profile of the faculty's beliefs about and attitudes toward diversity and multiculturalism in higher education.

METHOD

Survey Instrument

Participants. With the permission of the UOG's Human Resources Office, the diversity and multicultural questionnaire (DMQ) was mailed to all the 205 full-time faculty members in the 1999 fall semester. The intended population of this study was the entire full-time faculty in all the five colleges (Agriculture and Life Sciences, Arts and Sciences, Business and Public Administration, Nursing and Health Sciences, and Education) at UOG.

Measure. The DMQ was developed for this study and pilot-tested on 30 faculty to ascertain each of the 24 question items in two sections. The first section asked the participants to rate each of the 18 diversity and multiculturalism items on a 5-point Likert-typed scale (5 = of utmost important, 4 = very important, 3 = of moderate important, 2 = of little important, 1 = not important at all) and one pluralism item. The second section contained five demographic items: gender, age, ethnicity, teaching experience, and academic degree. The 18 items were developed based on the elements of teachers' knowledge base identified by Haberman and Post (1998, pp. 98-99): (1) relationship skills - the ability to work with diverse students and colleagues (#1, and #9 in DMQ); (2) community knowledge - a knowledge of the cultural heritages of the students and their families (# 2, # 4, #10, #11, and #17); (3) empathy - a deep and abiding sensitivity and appreciation to the ways in which students and their families perceive and understand their world (#3, #7, and #13); (4) cultural conflicts - an understanding of discrepancies between the values of the local community groups and the traditional American values espoused in schools (#2, #5, #15, and #16); and (5) relevant curriculum - a knowledge of connections that can be made between general societal values and those of the cultural groups in the community (#6, #8, #12, and #14).

Analysis. In prioritizing the items (the primary concern), the overall means and standard deviations for all the respondents by each item were calculated and arranged in descending order. *t* tests were used to determine the significant difference for each of the individual items between the two groups for the two categories (male vs. female; Caucasian vs. non-Caucasian). The secondary concern was exploratory and no specific hypothesis was established. Multiple regression analysis was computed to determine the association of the perception of pluralism (the dependent variable) with all the five demographic items as the independent variables. Alpha levels of .05 and .10 were used for the statistical tests in the study.

RESULTS

Demographic Characteristics

Of the 205 faculty members, approximately 51% of them returned a completed survey, which was considered to be adequate for research of this nature (N = 104). Table 2 shows the comparison of ethnicity and gender for the population and sample of this study and probably the sample is representative of the population. Females were more cooperative in responding to the survey than were males: 61% of all the full-time faculty members were male and only 39% were female, yet 44% of the respondents were female and 56% were male. The largest ethnic group among the faculty that responded to the survey was from Caucasian background (50%). The next largest group was Chamoru comprising only 17.3% of the sample. Asians made up 7.7% and Filipino represented only 2.9% as did other Pacific Islanders, and 4.8% of the sample were states-siders other than Caucasian.

This profile contrasts sharply with the ethnic composition of the student body of this university. UOG's students come from 39 countries and territories from around the globe, representing a great diversity of languages, world views, and values; however, two in particular are dominant: Chamorus represent 42.9% of the student population and Filipinos make up 32.7% (based on the 1999 data). Caucasians make up a much smaller percentage (5.37%). However, as stated before, only 2.9% of the faculty are from Filipino descent and Caucasians make up 58%.

The sample represented a relatively young group of the faculty with 40% of them under the age of 45 years; 35% were between the ages of 46 and 55 and only 2.9% of them were over the age of 65; 74% of the faculty had a doctorate or comparable degree and 24% had attained a master's

degree. Only 2% had a baccalaureate or less. Teaching experience in the classroom varied considerably with 30% of the sample having ten or fewer years of classroom teaching and another 30% having more than 21 years teaching experience.

Table 2 About Here

Attitudinal Priorities Toward Diversity and Multiculturalism

The participants answered questions, such as "How important is it for you to understand or be aware of other cultures?" "How important is it for you to integrate multicultural perspectives in your teaching?" The overall mean scores (M) and standard deviations (SD) for all the respondents by all the items were calculated and then arranged in descending order (Table 3) The reliability coefficient alpha across all the 18 items was .8938. The five top responses were to eradicate prejudice in professional life (M = 4.71, SD = .71), to eradicate prejudice in personal life (M = 4.64, SD = .79), to provide an environment for the free and open expression of ideas and beliefs (M = 4.62, SD = .72), to support the academic success of students from different cultural and ethnic backgrounds (M = 4.57, SD = .80), and to become a culturally sensitive teacher (M = 4.52, SD = .78).

Table 3 About Here

Female Versus Male. As seen in Table 4, the five highest items for females were to eradicate prejudice in professional life (M = 4.826, SD =.437), to eradicate prejudice in personal life (M = 4.739, SD = .743), to provide an environment for the free and open expression of ideas and beliefs (M = 4.761, SD = .431), to understand or be aware of other cultures (M = 4.761, SD = .431), and to challenge and avoid using stereotypes in teaching (M = 4.717, SD = .720). For males those items were to eradicate prejudice in professional life (M =4.621, SD = .855), to eradicate prejudice in personal life (M = 4.569, SD = .819), to support the academic success of students from different cultural and ethnic backgrounds (M = 4. 543, SD = .860), to provide an environment for the free and open expression of ides and beliefs (M = 4.507, SD = .873), and to become a culturally sensitive teacher (M = 4.379, SD = .895). Overall, the means for females were much higher than those for males. Further, six items (#3, #8, #12, #13, #17, and #18) were significantly different

between the two groups at the alpha level of .05 and one item (#6) was at the alpha level of .10; females are much more aware of and more sensitive about cultural and ethnic differences than are males for this sample of faculty.

Table 4 About Here

Caucasian Versus Non-Caucasian. For Caucasians, the three top items were to eradicate prejudice in professional life (M = 4.769, SD = .675), to eradicate prejudice in personal life (M = 4.712, SD = .723), and to support the academic success of students from different cultural and ethnic backgrounds (M = 4.692, SD = .673). For non-Caucasians, those items were to eradicate prejudice in professional life (M = 4.654, SD = .738), to provide an environment for the free and open expression of ideas and beliefs (M = 4.623, SD = .644), and to become a culturally sensitive teacher (M = 4.615, SD = .690). Only one difference (#2) was statistically significant at the alpha level of .05 and two items (#9 and #14) were at the alpha level of .10; thus non-Caucasians indicated much higher ratings for the three items than did Caucasians.

Perception of Pluralism in Education

The only one dependent variable in this study was the perceived value of pluralism and the participants were asked to what degree they would agree or disagree with the following statement: Cultural and ethnic diversity is an asset which enriches the learning process. This study revealed that faculty members of this sample had a positive perception of pluralism: strongly agree (71.2%), agree (24.0%), undecided (2.9%), disagree (1.9%), and strongly disagree (0%).

Research Questions. The respondents were divided into three groups for the research questions: Statesider (U.S. mainland) (n = 54), Asian (n = 11), and Chamoru (n = 18). As seen in Table 5, the main effects (both gender and ethnicity) proved statistically nonsignificant at the alpha levels of .05 and .10. That is, no gender differences existed in the perceived value of pluralism. Similarly, there were no differences among the three ethnic groups of faculty in the perceived value of pluralism. The interaction of gender with ethnicity had no effect on the perception of pluralism.

Association of Pluralism with Background Variables. Multiple regression analysis (using the forward method: variables were entered one at a time, based on the designated significance value; the process ceased when there were no additional variables that explained a significant

portion of additional variance) showed that two variables (gender and teaching experience) met the entry requirement to be included in the equation and three variables (ethnicity, academic degree, and age) did not. The multiple R shows a very low correlation (r = .261) between the two predictor variables and the dependent variable (perception of pluralism). The R-square indicates that about 6.8% of the variance in the perception of pluralism is explained by gender and teaching experience. The beta values indicate the relative influence of the entered variables; that is, teaching experience (beta = -.20) has the greatest influence on the perception of pluralism followed by gender (beta = -.17). The direction of influence for the two variables is negative which means that (1) the less teaching experience faculty members have, the more they perceive pluralism positively and that (2) females are more likely than males to have a positive perception of pluralism.

Table 5 About Here

DISCUSSION AND IMPLICATIONS

It is important to note at the outset that the population surveyed in this study was a highly educated group of people (professors most of whom have a doctorate). It is thus acknowledged that designing an instrument that seeks honest and open responses to questions dealing with ethnic and diversity issues would be difficult. In the age of political correctness, university professors probably make up the one group that are most aware of what they say and how it can be used and interpreted. Most university faculty, indeed most professionals in any field, would rarely admit, even on an anonymous survey, if they harbored prejudicial attitudes. Having said that, the information gleaned from the surveys are taken at face value and presented here in that form.

The subject of diversity and multiculturalism will remain an important topic for analysis and research in the coming decades. As the multitude of cultures and peoples of the world draw closer together, there is a heightened awareness for the need for a more culturally sensitive and multicultural learning environment at all levels of the educational experience. Higher education is one of these levels. The question this study set out to explore centered on such concepts as diversity and multiculturalism within the context of a four-year land grant minority university. In particular, the study explored the attitudes of the full-time faculty as they related to these subjects. UOG is characterized as a minority institution by the U.S. Department of Education. With almost 92% of

minority students, 48% of whom are native Pacific islanders, 32 % Filipino, and 8% Asian, UOG is one of the few predominantly minority institutions of higher education in the U.S. and the only one of its kind in the western Pacific. The faculty, on the other hand, is a less diverse group, with almost 60% from Caucasian background and only 22 % that are native Pacific islanders. Approximately 5% of the faculty at UOG is from Filipino background, and 10% are Asian. This contrast between the ethnic composition of the student body and that of the faculty body is well known on campus. And this research has attempted to explore this dynamic.

One of the most interesting and important findings of this study points to the heightened awareness and sensitivity toward the issues surrounding diversity and multiculturalism among women. The first indication of this finding came when more women responded to the survey that was sent out to the faculty. This gender difference is notable for the fact that 57.5% of all women faculty responded to the survey, whereas only 46.4% of the males did so. A statistical analysis of the survey data showed that there was a statistically significant difference between males and females on six related items ($p < .05$). Women faculty responded more favorably to such items as being more informed about cultural and ethnic differences; wanting to integrate multicultural perspectives into their teaching; a desire to integrate culturally relevant examples in teaching; a desire to be a more culturally sensitive teacher; a desire to become more aware of other cultures; and to challenge and avoid using stereotypes in teaching. Another item was also significant when the alpha level of .10 was used, namely, women were more interested in providing an atmosphere for the free and open expression of ideas or beliefs. These results are supported by Endress and Lueck (1998), who found that female instructors were far more likely than male instructors to bring diversity issues into the classroom. The fundamental issue raised by the results relates to women as minorities in all societies with unequal access to resources of power. Women are more likely to recognize the importance of the issues surrounding diversity and the need for educators to address the curricular development and collegial training.

A second significant finding relates to the relationship between experience in the classroom and attitudes toward diversity and multiculturalism. Multiple regression analysis showed that teaching experience has the greatest influence on the perception of pluralism. However, the analysis indicated the opposite of what is commonly thought to contribute to positive attitudes in the classroom. The

finding demonstrates that the less time one has spent in the classroom, the more positive one views diversity; the more time spent in the classroom (the more experience the professor has) negatively influences one's attitudes toward diversity. It may be, as found by Pohan (1996), that cross-cultural experience is more related than teaching experience to faculty attitudes toward diversity. It also may be that the less experienced professors are more idealistic and thus do not view diversity as a challenge but an asset that if properly used can act as a positive force in the classroom. Inexperienced professors have not yet been disillusioned by the realities of ethnic and cultural diversity in higher education and thus believe that they might still be used for positive gain. Experienced professors might be more realistic in their attitudes and see diversity as more problematic than do the younger less experienced faculty. The experienced faculty may have once shared the opinions and attitudes of their less experienced counterparts, but over time these attitudes have been shaped by the realities of their experiences in the classroom.

A third significant finding of this research compared Caucasian and non-Caucasian responses to the various items. This was done in order to explore the possible differences between minorities[3] and non-minorities. The sample was evenly distributed between Caucasian ($n = 52$) and non-Caucasian ($n = 52$) respondents. The analysis shows that non-Caucasians choose to associate with people of similar ethnic backgrounds in their personal lives ($p < .05$) as well as in collaboration in research and teaching ($p < .10$) more than do Caucasians. Caucasian faculty are less inclined to associate or to collaborate on teaching and research and in social situations with other Caucasians and are more open to developing relationships with faculty of non-Caucasian backgrounds. Two important points need to be mentioned here. First, the Caucasian faculty that work and live in this island society are few in number. Less than 15% of the population on Guam is Caucasian and therefore these faculty are in a unique environment which is not necessarily representative of the U.S. mainland. Second, non-Caucasian faculty that tend to associate and collaborate with other individuals from "the same cultural and ethnic backgrounds as [their] own" are following a trend in American culture where minorities seek out and associate with other minorities. This is evident from segregation in residential neighborhoods to students on college campuses. This segregation, whether voluntary or by public policy initiatives, is the reality of American society today and Guam is no exception.

In summary, female faculty members are generally more culturally sensitive than their male counterparts and women are more open and willing to engage in dialogue on the subject of diversity and multiculturalism. In addition, teaching experience is negatively correlated with attitudes toward diversity and multiculturalism. Professors are less inclined toward optimism regarding diversity the more they are exposed to the classroom environment. Finally, minority faculty tend to value the association and collaboration with other minority faculty.

DIRECTIONS FOR FUTURE STUDY

The findings of this study raise several questions about the nature of diversity and the role of multiculturalism in higher education. Why are professors with more experience in the classroom less inclined to accept pluralism and diversity? Why are inexperienced faculty more open to incorporating multicultural pedagogic methodologies in their teaching than more experienced faculty? Why are female faculty more interested and more open to the issues of diversity and multiculturalism? Why do minority faculty prefer to associate and collaborate with others from similar cultural and ethnic backgrounds? These questions are important and should be addressed in future study. In short, education can be multicultural and should be used to foster understanding and acceptance of differences. As maintained by Taylor (1999), educators need to analyze cultural pluralism, to assess their own attitudes, beliefs, and knowledge of the subject matters, and to strive toward making multicultural education a curricular priority.

The next step in this line of study is to compare the attitudes of faculty on such issues as diversity and multiculturalism to their actual pedagogic practices in the classroom. It is one thing to want to believe and another to take practical steps toward incorporating multicultural concepts and strategies in one's educational approach and practice. Understanding the level of multicultural pedagogic strategies in the classroom would shed new light on the nature of higher education, especially at minority institutions like the University of Guam.

REFERENCES

Barry, N. H., & Lechner, J. V. (1995). Preserves teachers' attitudes about and awareness of multicultural teaching and learning.*Teaching & Teacher Education, 11*(2), 149-161.

Butt, K. L., & Pahnos, M. L. (1995). Why we need a multicultural focus in our schools. *JOPERD/January*, pp. 48-53.

Endres, K.L., & Lueck, T. L. (Spring 1998). A new instrument to measure diversity in the curriculum. *Journalism & Mass Communication Educator*, pp. 85-94.

Fox, W., & Gay, G. (1995). Integrating multicultural and curriculum principles in teacher education. *Peabody Journal of Education, 70*(3), 64-82.

Haberman, M., & Post. L. (1998). Teachers for multicultural schools: The power of selection. *Theory Into Practice, 37*(2), 96-104.

Lynn, M. (1998). Teaching through diversity. *College Teaching, 46*(4), 123-27.

Marshall, P. L. (1996). Multicultural teaching concerns: New dimensions in the area of teacher concerns research? *The Journal of Educational Research, 89*(6), 371-379.

McNergney, R. F., & Herbert, J. M. (1998). *Foundations of education: The challenge of professional practice (2nd Edition)*. Needham Heights, MA: Allyn and Bacon.

Melnick, S. L., & Zeichner, K. M. (1998). Teacher education's responsibility to address diversity issues: Enhancing institutional capacity. *Theory into Practice, 37*(2), 88-94.

Musil, C. M. (1996). The maturing of diversity initiatives on American campuses. *American Behavioral Scientist, 40*(2), 222-232.

National Data Book: *Statistical abstract of the United States, 118th edition.* (1998). U.S. Department of Commerce: Economic and Administration Bureau of the Census.

Nomura, G. M. (1996). Asian American frontiers. *Frontiers Sept-Dec., 17*(3), 12-13.

Pohan, C. A. (1996). Preservice teachers' beliefs about diversity: Uncovering factors leading to multicultural responsibiness. *Equity & Excellence in Education, 29*(3), 62-69.

Price, J., & Valli, L. (1998). Theory into Practice, 37(2), 114-120.

Schaefer, R. (1996). Presidential address education and prejudice: Unraveling the relationship. *The Sociological Quarterly, 37*(1), 1-16.

Schmitz, S., & Turk-Smith, S. (1997). *Teacher Perceptions of Multicultural Pedagogy in Guam Public Schools*. Unpublished Manuscript, University of Guam.

Schwab, G. J. (1998). *Ethnicities and Masculinities in the Making: A Challenge for Social Work on Guam,* Unpublished doctoral dissertation. Ann Arbor: University of Michigan.

Souder-Jaffery, L., & Underwood, R. A. (Eds.) (1987). *Chamoru self-determination: The right of*

a people I derechon I taotao. Guam: Micronesian Area Research Center, University of Guam. (MARC Education Series Publication No. 7)

Taylor, P. A. (1999). *Teacher educators' role in prompting the tenets of multicultural education.* Paper presented at the Annual Meeting of the Mid-South Educational Research Association, Point Clear, Alabama.

Twaddle, I. K. B., Roberto, J. P., & Quintanilla, L. D. (1998). *Chamoru Narratives on Psychosocial Problems and Indigenous Helping and Healing Practices in Guam*. Paper presented at the 18th Annual Training Conference of the Guam Association of Social Workers in Tumon, Guam in March.

Vogt, W. P. (1997). *Tolerance & education: Learning to live with diversity and difference*. Thousand Oask, CA: SAGE Publications.

Wilhelm, R. W., Cowart, M. F., Hume, L.M., & Rademacher. (1996). The effects of a professional development institute on preservice teachers' perceptions of their intercultural knowledge and sensitivity. *Teacher Education, 32*(1), 48-61.

Young, J., & Buchanan, N. (1996). Anti-racist/multicultural teacher education: A focus on student teachers. *The Alberta Journal of Educational Research, 42*(1), 60-64.

Notes

[1] Dr. Lawrence's comments were made in a faculty: "The average S.A.T. for African-Americans is 750. Do we set standards in the future so that we don't admit anybody with the national test? Or do we deal with a disadvantaged population that doesn't have the genetic hereditary background to have a high average?" In a news conference held after these comments became public, Lawrence said: "What I intended to say was that standardized tests should not be used to exclude disadvantaged students on the trumped-up grounds that such test measure inherent ability" (Nordheimer, Jon. 1995. *Rutgers Leader Disavows Linking Race and Ability*. New York Times, February 1, p.B5).

[2] This is the first in a series of research initiatives to explore the issues of diversity and multiculturalism in higher education. The next project is to survey these same faculty on their actual practices in the classroom and compare these findings to their attitudes. It is believed that saying and doing are very different.

[3] Though the concept of minority is used here, it is important to point out that this is problematic in this particular circumstance. Chamorus would be considered a minority in the larger context of American society, but within their own culture and society on the island of Guam almost half way around the world from the U.S. Chamorus are actually the dominant group politically and economically. It is this group that is the traditional land holding elite as well as control most government positions both elected and appointed. Though only 37% of the total population in 1990, this group is considered the dominant group on Guam with relative power and influence.

Table 1
Ethnic Groups in Guam: 1920 - 1990

Ethnicity	1920	1940	1960	1980	1990
Chamoru	12,216 (92.0%)	20,177 (90.2%)	34,762 (51.8%)	44,299 (41.8%)	49,935 (37.5%)
Filipino	396 (3.0%)	569 (2.6%)	8,580 (12.8%)	22,447 (21.2%)	30,043 (22.6%)
American	280 (2.1%)	785 (3.5%)	20,724 (30.9%)	26,901 (25.4%)	19,160 (14.4%)
Other	383 (2.9%)	759 (3.4%)	2,978 (4.4%)	12,332 (11.6%)	34,014 (25.5%)
Total	13,275	22,290	67,044	105,979	133,152

Source: Shwab, G. J. (1998), Ethnicities and Masculinities in the Making.

Table 2
Ethnic and Gender Profile of Population and Sample

Gender:	Population		Sample	
Man	125	(60.98%)	58	(55. 77%)
Woman	80	(39.02%)	46	(44.23%)
Total	205	(100%)	104	(100%)

Ethnicity:	Population				Sample			
	Female	Male	All	%	Female	Male	All	%
Chamoru	23	18	41	20.00%	10	8	18	17.3%
Filipino	7	4	11	5.37%	3	0	3	2.9%
Asian	7	14	21	10.24%	5	3	8	7.7%
Micronesian	2	2	4	1.95%	0	3	3	2.9%
Other Pacific Islander	0	0	0*	0%	1	1	2	1.9%
"Stateside" Caucasian	37	82	119	58.05%	18	34	52	50.0%
"Stateside" Other	2	4	6	2.93%	2	3	5	4.8%
Other	0	3**	3	1.46%	7	6	13	12.5%
Total	80	125	205	100%	46	58	104	100%

* Official data from Human Resources Office at the University of Guam did not indicate "other pacific islander."
** According to the data from Human Resources Office, faculty belonged to "Other" was three but 13 of respondents identified their ethnicity as "Other."

Table 3
Means and Standard Deviations in Faculty Attitudes Toward Diversity and Multiculturalism (*N* = 104)

Attitudinal Description (Along with Question Item Number)	Mean	SD	Number
How important is it for you to eradicate prejudice in your professional life (#16)	4.71	.71	104
How important is it for you to eradicate prejudice in your personal life (#15)	4.64	.79	104
How important is it for you to provide an environment for the free and open expression of ideas and beliefs (#6)	4.62	.72	104
How important is it for you to support the academic success of students from different cultural and ethnic backgrounds than your own (#7)	4.57	.80	104
How important is it for you to become a culturally sensitive teacher (#13)	4.52	.78	103
How important is it for you to challenge and avoid using stereotypes in teaching (#18)	4.45	.94	104
How important is it for you to understand or be aware of other cultures (#17)	4.45	.88	104
How important is it for you to use culturally relevant examples in teaching (#12)	4.33	.85	104
How important is it for you to become informed about cultural and ethnic differences (#3)	4.29	.81	104
How important is it for you to integrate multicultural perspectives in your teaching (#8)	4.22	1.01	104
How important is it for you to be exposed to a culturally diversified environment (#4)	4.19	.98	104
How important is it for you to take the time to learn about students' backgrounds and cultural characteristics (#11)	4.13	.88	104
How important is it for you to respect and accommodate students' individual and culture-based learning styles (#10)	4.04	.90	104
How important is it for you to be friends with someone from a different culture on Guam or anywhere (#1)	3.76	1.02	104
How important is it for you to provide multicultural instructional materials (#14)	3.76	1.02	102
How important is it for you to employ Western pedagogy in your teaching (#5)	3.30	1.00	101
How important is it for you to associate with people from the same cultural and ethnic backgrounds as your own (#2)	3.21	1.15	104
How important is it for you to collaborate on research and teaching with colleagues from the same cultural and ethnic backgrounds as your own (#9)	2.81	1.25	103

Table 4
Means and Standard Deviations in Attitudes Toward Diversity and Multiculturalism: Female Versus Male

Attitudinal Description (Question Item Number)	FEMALE Mean	SD	Number	MALE Mean	SD	Number
To be friends with someone from a different culture on Guam or anywhere (#1)	3.891	1.038	46	3.938	1.036	58
To associate with people from the same cultural and ethnic backgrounds as your own (#2)	3.370	1.123	46	3.076	1.168	58
To become informed about cultural/ethnic differences (#3)	4.478**	.586	46	4.138**	.926	58
To be exposed to a culturally diversified environment (#4)	4.326	.818	46	4.086	1.081	58
To employ Western pedagogy in your teaching (#5)	3.311	.848	45	3.291	1.118	56
To provide an environment for the free and open expression of ideas and beliefs (#6)	4.761*	.431	46	4.507*	.873	58
To support the academic success of students from different cultural and ethnic backgrounds than your own (#7)	4.609	.714	46	4.543	.860	58
To integrate multicultural perspectives in your teaching (#8)	4.522**	.658	46	3.983**	1.177	58
To collaborate on research and teaching with colleagues from the same cultural and ethnic backgrounds as your own (#9)	3.022	1.196	45	2.638	1.266	58
To respect and accommodate students' individual and culture-based learning styles (#10)	4.196	.778	46	3.914	.978	58
To take the time to learn about students' backgrounds and cultural characteristics (#11)	4.239	.794	46	4.035	.936	58
To use culturally relevant examples in teaching (#12)	4.544**	.546	46	4.155**	1.005	58
To become a culturally sensitive teacher (#13)	4.711**	.549	45	4.379**	.895	58
To provide multicultural instructional materials (#14)	3.909	.802	44	3.647	1.155	58
To eradicate prejudice in your personal life (#15)	4.739	.743	46	4.569	.819	58
To eradicate prejudice in your professional life (#16)	4.826	.437	46	4.621	.855	58
To understand or be aware of other cultures (#17)	4.761**	.431	46	4.198**	1.051	58
To challenge and avoid using stereotypes in teaching (#18)	4.717**	.720	46	4.241**	1.048	58

* $p < .10$; ** $p < .05$

Table 5
Analysis of Variance Summary of the Effect of Gender and Ethnicity on the Perception of Pluralism

Source	df	SS	MS	F
Gender (G)	1	.85	.85	.145
Ethnicity (E)	2	1.32	.66	.193
G x E	2	.98	.49	.292
Error	98	38.61	.39	

III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, or, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

Publisher/Distributor:
Address:
Price:

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

Name:
Address:

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse:

University of Maryland
ERIC Clearinghouse on Assessment and Evaluation
1129 Shriver Laboratory
College Park, MD 20742
Attn: Acquisitions

However, if solicited by the ERIC Facility, or if making an unsolicited contribution to ERIC, return this form (and the document being contributed) to:

ERIC Processing and Reference Facility
1100 West Street, 2nd Floor
Laurel, Maryland 20707-3598

Telephone: 301-497-4080
Toll Free: 800-799-3742
FAX: 301-953-0263
e-mail: ericfac@inet.ed.gov
WWW: http://ericfac.piccard.csc.com

EFF-088 (Rev. 9/97)
PREVIOUS VERSIONS OF THIS FORM ARE OBSOLETE.